The Bombay Guardian.

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WEEKLY REVIEW.

—A number of Roman Catholic works on the higher spiritual life have received a good deal of attention from Protestants, especially of late, and many profess to have been greatly benefited by the perusal of these. It is certain that in some of these a high standard of piety is set forth, and the essence of holy living is shown to be in conformity with the will of God. In these books we find many admirable things said regarding the losing of one's will in that of God. Some have set forth this in hymns that have found much acceptance among Protestant Christians, and are daily finding more. From one point of view this is pleasing; it shows that the wisdom that is from above is characterized by impartiality. It is true that this liberality is not reciprocated and that Roman Catholic authors would never dream of rendering such a tribute to the similar works of Protestants. Our object in referring to this matter ia to point out that it is not enough that a writer *should perceive that the essence of sanctification is in conformity* to the will of God; a most important question immediately arises, and it is this: Where are we to seek the will of God? Many of these authors to whom we are referring were monks, nuns or priests; and some who have not themselves written on the subject have had their biographies written by those who sought to show that the will of God had become the law of their being. Now every religious person (in the technical use of that term) in the Roman Catholic church is under a superior, to whom he has taken a vow of absolute obedience. He has solemnly engaged to regard the command of that superior as the command of God. When such a person talks about his conformity to the will of God, he means something vastly different from what *he* means who looks to the word of God as the sole unquestionable revelation of the will of God. The one believes that it is the will of God that he should on his bare knees repeat the paternoster a hundred or a thousand times; or that he should spend an hour before a picture called a picture of the Virgin Mary; or that he should immure himself day after day in his cell; that he should pour into the ears of another all the abominable things that have passed through his mind; or that he should lend his ear to these abominations from the lips of others; that he should perform Mass; that he should pray to a multitude of dead saints; that he should live in celibacy all his life; that he should lead a monastic life; that he should believe and teach all the articles of faith that have been introduced since the fifth century, including the infallibility of the Pope. The other man, recognizing the word of God as the only absolute guide, the final and sufficient statement of God's will, to which if any one adds or from which if any one subtracts, the curse of God is incurred, repudiates with horror the suggestion that the things we have mentioned are the will of God, and would rather die than acknowledge them to be so, even as thousands have died in preference to confessing them. The monk may be terribly in earnest and may persuade himself and others that he has attained to that conformity with the will of God which he seeks; but the fact remains that he is simply conformed to *his own erroneous conception* of God's will; the attitude of his mind is just this: I will accept as the will of God that which comes to me through certain channels, and I will not receive any thing as his will which comes to me through other channels. He begins by dictating to God how he shall teach him. What is the result? He makes it impossible that he should become acquainted with the will of God, and his scheme of sanctification turns out a dangerous delusion. It is possible for Christians, by reading his writings in a different sense from that in which they were written, to get good from them; but one who is acquainted with the facts will be chiefly impressed by the deceitfulness of the human heart thus illustrated. He will call to mind the words of Christ's prayer: "Sanctify them through thy truth, thy word is truth." Those writers who, like Madame Guyon, were in conflict all their days with the Roman Catholic church because they insisted upon following the word of God, pure and simple, sending forth their works from the prison where the Romish Church condemded them to languish, and who thus became real protestants, perhaps without knowing it, belong to a different category altogether from those of whom we have been speaking.

—Bombay is rejoicing in a new theatre built in a very conspicuous place on the Esplanade. Sir Richard Temple, when he left Bombay, felicitated himself on the prospect of being here in time to witness the first performance, but this privilege has not been accorded him. It opened last Saturday evening, and a piece called the Pink Dominos was performed. We are occasionally told of the refining and elevating influence of the drama, but from the account given of this piece in the daily papers, it strikes us that they to whom this sort of thing is a refinement and an elevation, must dwell in a very low stratum of society. The Natives have the idea that the large measure of freedom enjoyed by the fair sex among Europeans can only furnish them with means of gratifying depraved tastes. It seems to us that such pieces as the Pink Dominos, are ill-fitted to disabuse them of this idea. The fact, after all, is just this, that people go to the theatre to be amused. It is a pity that so many find this kind of thing amusing.

—It falls to us to chronicle the fact that the Good Templars of Bombay have been getting up a Fancy calico Ball. The ball, we are suavely told, was conducted on strict temperance principles. "The dancing was continued with much vigour till the small hours of the morning." The papers give us the names of about fifty ladies and gentlemen who appeared in fancy costume.

—The following excellent remarks occur in Farrar's account of Paul at Athens:

"It is all very well for sentimentalists to sigh over 'the beauty that was Greece and the glory that was Rome'; but Paganism had a very ragged edge and it was this that Paul daily witnessed. Paganism at its best, was a form assumed by natural religion, and had a power and life of its own; but alas! it had not in it enough salt of solid morality to save its own power and life from corruption. St. Paul needed no mere historical induction to convince him that the loftiest heights of culture are compatible with the lowest abysses of depravity, and that the shrine of consnmmate beauty could be a sink of utter infamy. Nay, more, he knew by personal observation what we may only be led to conjecture by thoughtful comparison, that there was no slight connexion between the superficial brightness and the hidden putrescence, that the flowers which yielded the intoxicating honey of ancient art, were poisoned flowers; that the perfectness of sculpture might have been impossible without the nude athleticism which ministered to vice. For one who placed the sublime of manhood in perfect obedience to the moral law, for one to whom purity and self control were elements of the only supreme ideal, it was in that age, impossible to love, impossible to regard even with complacence, an art which was avowedly the handmaid of idolatry and covertly the patroness of shame. Our regard for the extinguished brilliancy of Athens will be less keen when we bear in mind that, more than any other city, she has been the corruptress of the world. She kindled the altars of her genius with unhallowed incense and fed them with strange fires. Better by far the sacred Philistinism—if Philistinism it were—for which this beautiful harlot had no interest and no charm, than the veiled apostasy which longs to recal her witchcraft and to replenish the cup of her abomination. Better the uncompromising Hebraism which asks what concord hath Christ with Belial, and the temple of God with idols, than the corrupt Hellenism which under pretence of artistic sensibilty or archaeological information, has left its deep taint in modern literature and seems to be never happy unless it is raking amid the embers of forgotten lusts."

This testimony was needed and we hope it may have weight with Matthew Arnold and his clique.

—A careful study of the different states of Europe will make it evident to any impartial enquirer, that national prosperity and development have been in regular proportion to the measure of religious liberty granted. The greatest hindrance to the elevation of the masses has been the alliance of the ecclesiastical power with that of the state. Greece has a constitution that would seem to be very well fitted to raise the people in the scale of nations, were it not for one great blemish; there is nothing there worthy of the name of religious liberty. No man is allowed to renounce the state religion; what

ever his convictions he must remain in the Greek Church, or suffer severe persecution. A letter written by Dr. E. S. Porter in the *N. Y. Evangelist* shows that there is actually less liberty to carry out one's convictions regarding the right way of serving God, in Greece, than there is in Turkey. This fact has been brought into prominence by the Treaty of Berlin which engages that the Turkish provinces of Epirus and Thessaly be transferred to the Kingdom of Greece, guranteeing, at the same time, that none of the rights or privileges of the people should be abridged through this transfer. But these provinces have been for some time in the enjoyment of religious liberty, and cannot be transferred under the treaty, unless Greece abandon her medieval traditions on this subject. Dr. Porter says:

The governments of Great Britain, France, Italy, and Germany, have had a correspondence on the matter, and they are united in their declarations that the clause in the Berlin treaty, pledging religious liberty to the inhabitants of the now Turkish provinces, shall not be modified or abrogated. So if Greece wants these additions to her territory, she must consent to conform to the stipulations of the treaty, and if she will not do that, she cannot have the provinces. The situation, as you perceive, is quite novel, and it would seem as though a lever had at last been found, to pry open the prison-door behind which the Greek constitution has hitherto immured the Gospel.

This question of liberty in Greece merges in another and greater one: How long shall Russia continue to block the way of progress throughout Eastern Europe? We believe that the moment is not distant when this mighty despotism will have to give way. We take a few more words from the letter we have just quoted.

"It has of late years been quite easy for the constitutional governments of Europe to manage the Pope, take away his temporal power, and from time to time adopt measures to separate more and more the civil from the ecclesiastical power. But in Russia, where there is yet no constitutional government, and the Church is the grand instrument of the throne —a throne supreme in religious, as well as secular affairs, there will have to be patience in waiting for reforms through law. Neither the Greek Church in Greece, nor the politicians there, want to give offence to a powerful friend, and thus it comes to pass that there is really more intolerance, and more virulent bigotry in Athens, than in St. Petersburg. However, one thing is certain, the progress of events is directed by a divine logic, and sooner or later every barrier will be broken down."

—There is to be a Sunday School Convention in Allahabad, January 15 & 16 next. It is proposed that papers be read, and addresses be made on the various subjects of chief interest in connection with Sunday School work in this country. Those whose distance from the place of meeting will hinder them from attending, are asked to prepare and forward papers embodying their views or experience. Communications may be addressed to the Rev. B. H. Badley, Sec. Indian S. S. Union, Lucknow. Parties who propose to attend should write to Rev. D. Osborne, Allahabad, who will make the necessary arrangements for their reception.

—On Tuesday last Mrs. Smith spoke in the Grant Road Theatre. Mr. Mody had engaged the place for that evening in order that the educated Natives might hear her. She had spoken on the previous Saturday on the Esplanade, when a large audience of this class had listened to her with very great interest; some of these had expressed a desire that she might address them in some public hall, and on this account the effort was made to get the Grant Road Theatre for the purpose. The Theatre was crowded from top to bottom; a friend estimated the number of Natives present at 250 and there were probably more than that number of others. The meeting was a very interesting and successful one and we hope that the theatre may be used for such purposes again. Dr. Partridge presided, and opened the meeting with some remarks, with the reading of John ix, and prayer. Mrs. Smith spoke on the subject of Bartimeus and the blind man of John ix, with her usual earnestness, dwelling specially upon her own experience of the saving power of Christ. Mr. Park of the Am. Mission afterwards addressed the audience and was followed by Dr. Fraser. A number of the hymns in Sankey's Collection were sung. Mrs. Smith left the next day for Calcutta. Many will look forward with much interest to her return about three months hence.

—We are happy to acknowledge receipt of a Marathi translation of the Rev. J. Osward Dykes' "Beatitudes of the Kingdom," a work much thought of by Christian people in England and Scotland. The translation has been made by the Rev. Baba Padamanji. It is a book of 260 pp. and we hope will attract the attention of not merely the Native Christians, to whom it is fitted to be useful, but also of the native students generally. The great principles of Christ's kingdom are brought out in the beatitudes, and every body should feel some curiosity to become acquainted with these. The book is sold at 4 & 6 annas, according to the binding.

—We mentioned some months ago that the Rev. Mr. Scott had been appointed a missionary in connection with the Free Ch. of Scotland's Missions and would join the mission work in this presidency. We are happy to announce the arrival of Mr. and Mrs. Scott this week in Bombay.

—In "Frank Leslie's *Sunday Magazine*" for October, an American periodical, we find an article entitled "Song-Evangelism in Australia" by Philip Philips. Many in India remember the visit paid by Mr. Philips to India four years ago. He had previously visited Australia and in this article he gives an account of how it fared with him there, as an evangelist of sacred song. It is an interesting and a very well-written article. We hope he will follow it up with a similar notice of his visit to India.

At a meeting of the Quarterly Conference of the Bombay Circuit of the Methodist Episcopal Church, held 6 Dec, 1879 Rev. W. B. Osborn, Presiding Elder, in the chair, the following was unanimously adopted, viz;

Whereas during the past three weeks we have been favored with the evangelistic labors of Mrs. Amanda Smith, resulting in the salvation of many souls, and the edification and quickening of the Church generally;

Therefore resolved

1. That we desire to express our profound gratitude to almighty God for sending our Sister amongst us, and for the rich blessing which He has graciously bestowed upon us through her labors.

2. That we tender to Sister Smith our warmest thanks for her earnest and successful efforts in this Circuit, and we deeply regret that she cannot prolong her stay with us at this time, but hope that she will soon be able to revisit us, and at the same time we assure her a hearty welcome whenever she shall see her way open to return.

3. That we warmly commend our Sister to the confidence and love of all our people in India, and fervently pray that God's richest blessing may every where follow her ministrations.

4. That we respectfully request the "Bombay Guardian," the "Lucknow Witness" and the "Indian Methodist Watchman" to publish these resolutions.

The Bombay Guardian.

SATURDAY, DECEMBER 13, 1879.

FARRAR AND THE MAN OF SIN.

Canon Farrar, in his life of St. Paul, has a good deal to say concerning that passage of 2 Thessalonians in which Paul speaks of the Man of Sin. He says that this passage is "an insoluble enigma" and must remain so. He says:

"We have no difficulty in seeing that what St. Paul here says to the Thessalonians is that Christ's return, however near, was not so instantaneous as they thought, because before it could occur, there must come the apostasy, which will find its personal and final development in the Apocalypse of the Man of Sin, a human Satan who thrust himself into the temple of God and into rivalry with him. Then with an air of mystery and secrecy which reminds us of the book of Daniel and the revelation of St. John, and with a certain involved embarrassment of language, he reminds them of his repeated oral teachings about something, and some person, whose power must first be removed before this mystery of iniquity could achieve its personal and final development. They knew, he said, what was the check to the full development of this opposing inquity, which was already working and would work, until the removal of the checker. After that removal, with power and lying portents winning the adherence of those who were doomed to penal delusion, the lawless One should be manifested in a power which the breath and brightness of Christ's presence should utterly annihilate. Between the saved therefore and the Second Advent, there lay two events—the removal of the Restrainer, and the appearance of the Lawless One. The destruction of the latter would be simultaneous with the event which they had so often been bidden to await with longing expectation."

Farrar says that the reason why the passage is so enigmatically expressed is that there was danger in indicating more explicity the party who was then hindering the development of the Lawless One. This is in itself, he says, a sufficient proof that he is referring to the Roman Empire and Emperor. But with regard to the power referred to as the Man of Sin, the Lawless One, he professes to be altogether ignorant, He has however some knowledge on the subject; he is sure that the reference is not to the Papacy. He considers such an explanation as utterly inadmissible.

"Can any sane man of competent education seriously argue that it is the Papacy which preeminently arrays itself in superiority to, and antagonism against, every one who is called God, or every object of worship? that its essential characteristic marks are lawlessness, lying wonders, and blasphemous self-exaltation? or that the annihilation of the Papacy—which has long been so physically and politically weak—by the breath of his mouth and the brightness of his coming, is to be one main result of Christ's return?"

ASIA MBAI
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Concerning the Church of Rome Canon Farrar says :

" She is, by the free acknowledgement of our own formularies, a Church, and a Christian Church, and has been preeminently a mother of saints, and many of her Popes have been good and noble, and holy men, and vast benefactors of the world, and splendid maintainers of the faith of Christ; and I refuse to regard them as sons of perdition, or representatives of blasphemy and lawlessness, or to consider the destruction of their line with everlasting destruction from the presence of the Lord, as the one thing to be looked forward to with joy at the coming of Him who, we believe, will welcome many of them, and myriads of those who accept their rule, into the blessed company of His redeemed."

We have seen that Dr. Farrar admits that between the Christians of Paul's day and their returning Lord, only two events or dispensations are indicated in the prophecy ; the one extending to the introduction of the other, this last continuing till the glorious advent of Christ. Also that the first refers to the line of Roman Emperors ; not to an individual but to a succession of individuals. Some fourteen centuries have passed away since the sceptre passed from the hands of the Emperors of Rome. We should necessarily look for the other great power in that portion of Church History that covers this latter period. It is admitted that nothing could be more startling than the language used by the Apostle in describing this system, and it is perfectly inconceivable that the things spoken of should be hidden from human observation. The Man of Sin is represented as sitting in the temple of God. (Under this dispensation the temple of God is the church, as Paul himself repeatedly declares.) He exalts himself above God, and, according to Dr. Farrar's translation, " His presence is in accordance with the energy of Satan in all power and signs and prodigies of falsehood and in all deceitfulness of iniquity for the ruin of those who are perishing, because they received not the love of the truth that they might be saved." Here we find two classes intimated : those who received the love of the truth and those who were deceived by the Man of Sin. The deceitfulness of iniquity is that whereby it is enabled to pass itself off for the truth. This Man of Sin is therefore one who claims to be Christian, and also to be empowered to decide what is Christian and what is not. It is a form of corrupt Christianity that is so spoken of, and evidently a form of corrupt Christianity that enjoys an extent of influence to which nothing else approaches. Now what we wish to call attention to is the remarkable fact that Canon Farrar is not able to identify with this description any thing in Church history. If we allow that Canon Farrar is a man who is taught of God with reference to what is true and what is false in the systems of Christendom, we have this stupendous result that the inspired apostle has spoken of a huge colossal system destined to arise in the Church of Christ at the time of the passing away of the imperial power of Rome, and exercise a mighty sway over the minds of men until the very advent of Christ in glory, and that no such system has appeared. To the system described by Paul the greatest possible amount of conspicuousness attaches ; this thing is not done in a corner ; naturally, we expect to find Church history full of its great pretensions, its extraordinary prevalence, its intense exclusiveness, its autocracy in all that relates to worship and to Government throughout Christendom ; but Canon Farrar, a man of boundless erudition, acquainted with Church history and all that is related to it, surveys the wide realm of Christendom during the last fifteen centuries, and reports that he can find nothing whatever at all corresponding to the prophecy. If Canon Farrar is not wrong, can Paul be right ? Is it not a most unfortunate prophecy, a signal failure to tell Christians what they might look for during these ages ? This is the dilemma in which we are placed by the Canon's deliverance on this subject. For our own part, we are satisfied that Paul is right, and that Farrar is not right, and that there never was a prophecy more completely fulfilled than this one of the Man of Sin has been. In our next, we will exhibit our reasons for this opinion.

INTERNATIONAL BIBLE STUDY.

December 21st, 1879.—*Titus III.* 1-9.

It seems from this epistle that Paul at some time visited the island of Crete, (Candia) and that his testimony for the Lord was there blest of God to the raising up of churches in all the principal places, and that when he departed he left Titus there to complete the organization of the churches by appointing elders or pastors. He sends this letter to Titus to let him know what things he should dwell upon in his preaching. He bids him remind the people that the privileges bestowed upon them in the Gospel do not in the least exempt them from the obligation to be subject to the governing powers in the state, whether imperial or local.

" To be ready to every good work." This means a good deal. It means the overthrow of selfishness ; it means the love of God reigning in the heart ; it means the love of one's neighbour ; it means the abiding influence of the Holy Spirit. Only when we are animated by such a love of Christ as causes us to find our pleasure in doing not our will but his, are we ready for every good work. He who is ready for every good work, is entitled to be regarded as a benefactor indeed. Some are ready to do those works which will attract to them the admiration of men, but are little drawn to those that are likely to be unregarded. These persons will not do for Christ's service.

" To speak evil of no man." Literally not to blaspheme any. We are to say nothing to the injury of another. This does not mean that we are to help any body to keep others in ignorance of his true character by silence. Let the law of love reign in us, and we will not say any thing to the discredit of any body, except when constrained by regard for truth to do so. Do we take pleasure in speaking unfavourably of others ? alas for us if we do. The spirit of Christ is not in us.

" No brawlers." Not of a combative disposition. Some are so naturally. Well, the grace of God comes to them to save them from that very nature. When we indulge such a disposition we let go of the Spirit of God, and this we cannot afford to do, any more than the man who is ascending Mont Blanc can afford to detach himself from his guide. The tendency is, when insulted or injured, to put ourselves in an attitude of resistance, and make the assailant smart in turn ; if we cannot do it, to desire it at least. We may do it, and may even find some justification for it ; but we always come off losers by it, even if we silence the other and seem to men to have obtained the victory. We are defeated there where defeat is most disastrous, even in the matter of our union with Christ. We are to be " gentle, showing all meekness unto all men." Here we have emphasis on emphasis. "All meekness," means that meekness is to have a complete exhibition in us. "Unto all men," even unto those who are overbearing in their own deportment. The Apostle proceeds to adduce as an argument the fact that we were once ourselves every thing that was bad. Are you offended because somebody else is foolish ? You yourself were once foolish enough, and would be now, if it were not for the grace of God. You yourself were once self-willed, passionate, deceived, malicious, morose, a plague to others, and would be now, only the grace of God has come to you. Suppose Christ had been as critical as you are, as easily disgusted as you are, would he ever have approached you in love ?

" But after that the kindness and love of God our Saviour toward man appeared." 4. When a King forgives a bandit, we understand that he has so far overcome the aversion that he entertains for him as to consent that he shall live, but not that he shall live in the king's palace. It is not this kind of clemency that our King extends to us. His heart is filled with love to us, if we consent to submit to him, and nothing less will satisfy the aspirations of that love, than that we should be brought into closest relationship with the sovereign against whom and whose universe we have sinned so outrageously. For us now to be severe towards those who do not behave well to us, would be simply abominable. The greatness of the being against whom we have sinned, makes our sin to appear monstrous ; but much more does his loving-kindness have that effect.

" Not by works of righteousness which we have done." They who are trusting to their own works for acceptance, very naturally take offence when other people do wrong ; but we who rely solely upon his mercy, can we be otherwise than mercifully disposed towards our fellow-sinners ?

" Washing of regeneration." This expression shows that there is a purification in being born again. That act of faith whereby we receive Christ as our justification is the identical act by which we receive him as our sanctification.* The same love of God that makes us acquainted with the fact of our acceptance inspires us with a hatred of sin, and causes us to hail with rapture the prospect of being delivered from sin. " Renewing of the Holy Ghost." The same blessed Spirit that enables us to look by faith to him who was lifted up that he might draw all unto him, makes us new creatures, with new tastes, new hopes, new tendencies.

" Abundantly." Did not our Lord say, I am come that they might have life and have it more abundantly ?

" Christ our Saviour." In this short epistle we have three times the expression " God our Saviour," each time immediately followed by the expression " Christ our Saviour."

* Only partially at first perhaps, because of our imperfect apprehension of this matter.

"Heirs according to the hope of eternal life." The word "hope" in the New Testament means anticipation, the recognition of something that is to be. Christians are joint-heirs with Christ, but we know not yet what we shall be. But far more of the inheritance is available now, than Christians generally suppose.

The Apostle would have Titus affrm constantly that believers should be careful to maintain good works. The word in the Greek means 'strongly insist upon.' The word for "be careful" means that it should be made a matter of study how to maintain them. The best attention of Christians is to be given to this.

"About the law." The ceremonial law. Some of the converted Jews would like to bring forward in the meetings their ideas about the retention of ceremonial usages. This was not to be encouraged.

REMINISCENCES. XLIX.

From the Journal kept in August, 1842.

Unless our abmition can snatch us, from time to time, away from the gloomy vale of common life and bear us to the summit of some Pisgah whence we can behold the land of promise and see for ourselves that it is a pleasant and desirable dwelling-place, we soon weary of it and regard it as only another torturer that aggravates our present miseries and obscures such joys as exist around us. It must be something more than a mere impulse; its aim must be distinct and we must be made to believe that all the heart yearns for is truly there. But to live in a land where Commonplace degrades all to its dead level, where there is nothing that even simulates the higher life to which we aspire, where even the illusions are phantoms of things ignoble, among a people whose acclaim we disregard, whose honours we repugn, to see none we envy and to witness no triumph that we care ourselves to achieve, so to live renders difficult, onerous, repulsive, the constant necessity of keeping unextinguished within us the fire of ambition in which a contrarious nature has involved our very vital spark. Imagination is overtasked and languishes under the compulsion to which the mind, in its hunger for vivifying and strengthening visions, subjects it, especially when that hunger is so insatiate as to require that every species of enjoyment to which the best aspirations of men have ever attained, every pinnacle in the Alps of glory, be presented to its contemplation. It is strange that such a gluttonous, immodest ambition as mine, should have survived all its disappointments. If, as I think, the universality of its cravings ennobles it, I must still acknowledge that it tends to render all nugatory and hopeless.—But I will not believe that a mind whose aspirations overstep the world in which chance has placed it, even the centuries, demanding infinitude to work with, and,—while it greets lovingly and admiringly the gifted in their celsitude of place,—demands to enter the arena in which their arduous struggles were waged, I will not believe that a mind is made so bold and confident only to discover iself at last to be the victim of a miserable delusion.

Are not mischances like the earthward falls of Antaeus, administering new strength to us? But I am tired, sated, sick of the consolation which I so laboriously wring from my own reflections. Words, words, words; and though they were replete with significance, what boots it, if we must ever on the morrow have recourse to them anew? Calmness is the needed faculty and how is it compatible with suffering? A man may forget his miseries and deny them; what motive will he then have to exertion? Much resolution, not many resolutions. Take your resolution and obey it but forget it while you obey it; forget every thing but your duty; nay, do not call it duty, but a vocation. Two vocations are yours; to live; and to live rightly. The first is sometimes difficult; but the other,—God help me! It is lamentable that the mightiest effort of the mind is incompetent to give that serenity and courage which is sometimes inspired by the merest accident and change in the external world, a riven cloud in the sky opening a path for the sunbeam, the grinding of a hand-organ, a tumbler of champagne, a *jea d'esprit* from your neighbour, the laugh of a child, the song of a bird.

Jean Paul. "Keep constantly in view the fact that sorrow for a minute-old occurrence is just as unreasonable as sorrow for a thirty-year old one." Surely Jean Paul must know that the heart is not like an exhausted air pump where sounds are unreverberated; that it is not, like Time, existent only in the present. It is rather like the surface of a lake, which the calmer it is the more troubled is it by the stone you throw into it, like a valley, the stiller it is, the more are the echoes protracted. But it is good to remember that the circles die away, and that the echoes die away, and that calmness will come again. It would profit us little if our emotions were instantaneous, dying in their fall; their true value consists in the vibrations.

Goethe. "The doctrine of the identity of God with the world, which solves the most difficult of all problems and which, consciously or unconsciously, has been the fundamental perception of all great minds, has been no where so distinctly expressed as in the works of Spinoza. God, he said, was natura naturata and natura naturans at once." I do'nt trouble myself much about the supreme Being, but I have long inclined to the opinion that I here find to be the basis of Spinoza's theory.

Kame's Elements. "It is certain that passion has an influence on our perceptions, opinions and beliefs." The vast majority of our opinions are formed independently of judgment. It were astonishing, if any thing universal could be astonishing, how the things that most import us in this world, our opinions, result for the most part, from any thing but sincere investigation. Even our notions of right and wrong have sprung in many cases, from our having found certain qualities in the people or things we like, and certain others in those we dislike. Our opinion of a work is frequently determined by the name of the author, by the eulogium we have heard passed upon it, or by the portrait the author give of himself in the preface, and yet we censure the public for letting lie unnoticed the book of an unknown writer. Whom then shall we censure? After all, I fear that this is a poorly-conditioned world. I am sometimes inclined to think that, in the creation of humanity, some essential element was left out, by the absence of which every thing stands awry, and ignoble, and forlorn. And if man do not despair, if he hold his peace and do his best, why, the Gods, who work with their ample and faultless machinery, may look on and admire him.

Is it not truly marvellous how a person claiming to be a thinker and observer, should be stone blind to the fact that it is not God who had omitted any thing in creation, but man who has refused to avail himself of that which would make all to be harmonious and blessed, even the will of his Creator.—The pantheism of Spinoza and Goethe commended itself to H. because it shifted all the corruption of humanity over upon God, *naturing and natured.*

Unless a man can forget himself, he will never we able to display the talent that exists in him, nay, not even discover it. This truth flashes upon me like a revelation. Is it not important? Aye, the sole-important? Will I profit by it? Will I renounce myself and gather together my materials from the expanded word? The mind may be either its own darksome prison, or its own irradiant world. Are eyes given us to look inwardly? If we force Contemplation to lie supine upon the mind, it is a vulture to prey upon our Promethean vitality; if we give it the wide region to which it is alone fitted, who knows but it may be an Olympian eagle to bear us to the foot of Jove?

"LIFE IN CHRIST."

We have received a copy of the third edition of Life in Christ, by Edward White, revised and enlarged. A previous edition of this work was formerly noticed by us It treats especially of the conditions of human immortality. It combats the doctrine of man's immortality, and endeavours to show that the Bible teaches no other immortality than that which is obtained by believing on Christ. We ourselves do not believe that man has any immortality in himself. "God only hath immortality" in this sense. He has made all beings dependent on himself, and men or angels only exist as he is pleased to impart life to them. "Of him, through him, and to him are all things." If God foreordains any of his creatures to an unending existence, then they shall have it; the reason of it not being in their own nature but in the purpose of him who changeth not, and whose gifts are without repentance. In a chapter treating of the relation of man to the animal races, Mr. White says;

"By the unassisted light of science and history we are able to reach no coherent or satisfactory conclusion as to the origin of mankind, its relation to the animal races, or its future destiny. Lower thoughts on each of these topics are at once checked by higher, and higher thoughts and hopes are equally checked by arguments which, if gloomy, spring from evidence that seems secure. We hover in doubt after all our pains, between two conclusions, and know not certainly whether our ancestry is from the perishable life of the globe, or directly from the hand of heaven; whether our destiny is to return wholly to the dust, or to spend eternity with God. Our nature bears traces of a double alliance, with earth and with heaven; 'we know not what we shall be,' till we inquire at the oracle of him that made us. The phenomena are such as well consist with the hypothesis of a nature whose destiny depends on its moral qualities, and, above all, a nature which has suffered under some deflection, which science may dimly divine, without being able to elucidate or remedy."

Mr. White expatiates a good deal upon the immensity of the world's population, especially that portion of it which has been without the light of revelation. We suppose that at least 50,000 millions of people have existed on this earth of ours since the days of Adam. One half of these died in infancy. They who have given evidence of true faith in God constitute but a very small minority of the remainder. We thus reach the conclusion that at least 20,000 millions of the human race have died without giving any evidence of being prepared for a state of holiness and happiness. It is a problem beyond our power to grapple with, why such prodigious numbers should have been brought into existence under circumstances that favoured the development of what is evil in them; an insoluble problem if we suppose them to have no other existence than that of earth. On the supposition that these all are destined to live forever, and the evil of their nature to be everlastingly developed, the problem is infinitely magnified. But though we may not perceive the divine method of solving the problem which relates to this present

life, we do not doubt that there is such a solution. In like manner, if we have reason to believe that the future of the unsaved is what we have said, we cannot doubt that there will be a solution even of that problem. But of course we wish to know whether the problem is really as stated. Does God make it known to us that the everlasting destiny of the enormous proportion of mankind that die without the saving knowledge of the Gospel, is absolutely and irremediably evil? *This is the question which Mr. White undertakes to answer.* He does not believe that the Bible teaches the affirmative of this question. He believes that there is no immortality for man but that which he obtains by believing on Christ. Carried out in its integrity, this belief would require us to consider the immense numbers that are daily overtaken by death as dying altogether, never to live again in any sense; especially, when we are told that the penalty of death pronounced on Adam, simply had reference to such death. This idea is not however carried out in its integrity. It is so modified as to take in the doctrine of a resurrection of the wicked, that of their judgment, and that of their subsequent punishment.

"The language of both Christ and his apostles is very guarded respecting the persons who lived during ages of ignorance; in accordance with Paul's declaration on Mars' hill that the times of this ignorance God winked at. But their words are distinct, uniform and most appalling, in affirming a wrath to come on all knowing offenders. There are few subjects on which the son of God speaks more decisively than on the reality and the awfulness of hell or Gehenna. *The God made known by Christ, though most benign, is not a power to be* mocked, affronted or denied. He is a consuming Fire."

So far, Mr. White accepts the ordinary view of the teaching of Christ, though he maintains that the punishment inflicted on the disobedient is not everlasting in the sense commonly assigned. It is everlasting inasmuch as it involves everlasting exclusion from the bliss of the redeemed; but as regards the conscious experience of the wrath of God, the undishment will reach a term.

We have already stated that we consider the Gospel threatenings to have special reference to those to whom the Gospel has been preached. The great aim of the Bible, from beginning to end, is to bring about the redemption of men, and fit all who submit themselves to its instructions to live properly here below, and to enter upon the life of the world to come. At no time does it undertake to satisfy the curiosity of men with regard to the conditions of the future life. What is said about the future is for the purpose of exhibiting the character of God or of bringing the strongest motives to bear upon men. What the law says, it says to them who are under the law, says Paul. In like manner, what the Gospel says, it says to them who are under the Gospel. In Matt. xxv, the judgment is of those who have heard the Gospel, and who have shown how they are affected towards it, by the way in which they have treated the followers of Christ. And the fact that "God will judge the world by that man whom he hath ordained," favours the view that the judgment will have special reference to man's treatment of the offer of salvation made in the Gospel. The Gospel presupposes a judgment of mankind made already; it presupposes that men of all nations, even all to whom we are commanded to preach the Gospel, are under condemnation, and are lost as regards any ability of their own to set themselves right with God. The Gospel is a free offer of eternal life to those who are under condemnation; and no man can avail himself of it without acknowledging this moral bankruptcy of his. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." This refers undoubtedly to those who have heard of the Son. "If I had not come and spoken unto them" said Christ, "They had not had sin;" words which he presently explains by saying that they had had no cloak for their sin. The rejection of Christ is evidently the culminating sin. All Scripture shows that it is of immense importance that the Gospel be declared to men and that it brings to men, (even the least blamable of those to whom it is sent,) a salvation of such urgency that no language can express the greatness of it. There is a remarkable passage in 2 Peter III, where the apostle is permitted to make known to us one reason at least why the generations are allowed to succeed one another on this earth.

"The Lord is not slack concerning his promise, but is long-suffering towards us, not willing that any should perish but that all should come to repentance."

We may infer from this that the salvation of those who are saved is of more account with God than the ruin brought upon themselves by the immense multitude of those who remain without God in the world. We are very much afraid of being wise above what is written, and of not doing honour to all *the words of God. We do not think that* the Bible clears up all the problems connected with questions of the future life; a faithful student of God's word may say 'I do not know very much about the future of those who have not heard the Gospel, but I believe it is of the highest importance that the Gospel should be preached to them even if multitudes of evangelists had to lay down their lives to convey it to them.'

We may have something more to say on Mr. White's work.

CORRESPONDENCE.

"COME AND TRY."

To the Editor of the Bombay Guardian.

Sir, Last night witnessed a scene which will live in the memory of all those who took part in it for many a long day. Mrs. Smith delivered her closing address, especially to educated natives, at the G. R. Theatre. The house was filled in every part by an attentive and intelligent audience, and altho' the natives did not muster strong, there was a fair percentage of them, which augurs well for future similar gatherings. It is to be regretted that so many of Mrs. Smith's addresses should have been delivered in a place, the strictly religious character of which doubtless kept back many an orthodox Parsee or Hindu; and if she ever returns among us, (as I sincerely trust she may) to hold forth with that force and vigour so peculiarly her own, I would recommend her the choice of either the Theatre or the Framjee Hall. In either place, she would certainly be greeted by a larger number of the intelligent native, who, liberal thinker as he is, is still too narrow minded, or too keenly sensitive of the dread of public opinion to enter boldly the House of God.

The character of the place was altered in a moment. The unseemly brawls of midnight revellers, the gaudy scenes of questionable morality to which the building has so long been accustomed, gave place to a band of God-fearing men and women, earnest, sober and truthful. Oh, for the frivolities, the follies and the crimes of the great Theatre of this world to disappear so rapidly before the spread of the Gospel.

The whole of the addresses—as well of the speaker of the evening as of the persons who preceded and followed her—were eminently practical. They all exhorted their hearers to come and try. A gentler or better invitation, an invitation more likely to prove acceptable, could hardly have been issued. Come and try. Between the intolerant persecution of some systems, and the selfish exclusiveness of others, how sweetly does this invitation sound? And who can resist it? The best definition of a thing, says Dr. Johnson, is to hold it up. Here were men and women holding themselves up, men and women whom the Lamb had purified, and cleansed from sin telling the heathen to try the same remedy. If a religious system which evidently made people better, nobler, more truthful, more acceptable to God and worthier of His companionship and love, than any other, could be wrong, then, as the Rev. Mr. Park happily put it, welcome such wrong, we cannot have too much of it. Oh for the glorious day when all the world would but *come and try.*

And now, Sir, in conclusion, if you care for a bit of personal testimony, Mrs. S. has done me individually a world of good. Without being a downright villain, without being an absolute infidel, I had within the last few years drifted into the bad ways of this world. Insensibly I had grown a scoffer, indulged unblushinghly in profane swearing, used foul language with the most perfect unconcern, and harboured fouler thoughts. Since hearing Mrs. S. a change has come over me. I have begun to see things as I never saw them before, and to think seriously of matters which I once wasted not a thought about. Withdrawn from the immediate influence of her voice, I have not had sufficient time to ascertain if the change is permanent. May it prove so!

L.

NOTICES.

APPOINTMENTS for to-morrow: Falkland R. Hall, 8 A. M. G. Bowen; 6 P. M. I. F. Row.—Dean L. Hall, Fort, 11 A.M. and 6 P. M. O. Shreve.—Mazagon, 11 A. M. I. F. Row; 6 P. M. A. Kastendiek.

RECEIVED for Grant Road M. E. Church from W. W. Rs. 10; J. B. 20; Mrs. C. 10 J. C. 30; G. B. 5; Mrs. B. 5; G. A. 10; J. L. 5

RECEIVED for Christian Orphanage, Goolburga, from E. S. Rs. 3.

Epitome of News.

SATURDAY, DECEMBER 6.

—Information has been received from the Political Agent in Turkish Arabia of the apprehension of a gang of coiners in Baghdad, who have for some time past, it is believed, been circulating extensively false Indian rupees, Turkish medjidees, and Russian manats, but had hitherto managed to escape the vigilance of the police. Among the gang were two Turkish officials and a native of India, but the latter has not yet been caught.

—Cabul, 3: Further seizure of valuable property was made in the house of Yakub Khan's father-in-law, including a paltry present, a teapot, presented by the Russian Government to Nek Mahomed for services rendered, but for what services no one knows. The inscription bears 1879.

—*Times of India*: A correspondent writes, offering hearty congratulations to Dr. Joseph Anderson on his promotion to an Honorary Surgeon Majorship. The ability, energy and zeal Surgeon-Major Anderson has invariably displayed in the discharge of the professional and other duties, too numerous to mention, devolving on him as House Surgeon, &c., of the J. J. Hospital for upward of twentyseven years, says our correspondent, deservedly drew on him the notice of his superiors.

—Reports from Maidan state that a body of regulars and local hillmen attacked the Fort in which our Governor, Husseih Khan, was staying, killed him, and cut his body to pieces and then returned to the hills.

Monday, December 8.

—*Missionary Herald*: We shall look with interest for the confirmation of the reports from Central Africa concerning the reforms said to be begun by King Mtesa. If he has indeed forbidden the slave trade, and released his slaves, at the same time calling for the observance of the Christian Sabbath, he is shown to be a man who may do much for the dvancement of the gospel in Central Africa.

—*Ch. Miss. Intelligencer*; Mr. Mackay, of the Nyanza Mission, writes from Uganda: Mtesa is really most intelligent, and seems much inclined to listen to the Word of God. I have not failed to speak strongly on some of the more crying evils in the country—bloodshed, slavery, cruelty, and polygamy—and not without effect. The king has issued a decree forbidding all work on the Lord's Day. Every Sunday I have held service in court in Suaheli, without interpreter.

I must mention that our greatest hindrance to success is the idle life which the Waganda lead. As with Arabs, work is only for the lowest slaves. Many slaves have slaves themselves. As a rule, only the women do any work. The staple food—plantains—grows with no trouble, hence every man does nothing but go about with a retinue of his slaves.

Here it is where men teaching or preaching will absolutely fail. Unless we succeed in elevating labour, we shall get hearers, but no doers. Hence slavery—domestic, at least—cannot cease, and if slavery does not cease, polygamy will remain. I have caused much astonishment by working myself during spare hours, making a broad road through our shamba. Chiefs passing by with their followers often stop to give me "a hand," and I hope, little by little, they will learn not to be ashamed to be seen doing something.

As to reading, there has been always an interdict on any coming to be taught. That is now withdrawn, and I have a whole lot of pupils old and young. Some have made wonderful progress already, for Waganda are most apt, as a rule. I find the slaves, however, generally twice as quick as their masters. I have made a lot of large sheets of easy syllables in big letters for instruction. Of course, that must be done with the brush until our printing apparatus arrives. It would be of the greatest importance if all men sent out would first learn something of the first principles of teaching to read. Graduation or orders do not secure that, yet it should be a first matter. The first principles of education are now too well appreciated in our schools at home to be overlooked in the same abroad. I do not refer to reading merely, but to the whole of what is called in the normal seminaries "Method."

Some time ago an Arab arrived from Unyanyembe with guns and cloth, for which he wanted only slaves. Prices thus;—one red cloth, one slave; one musket, two slaves; 100 percussion caps, one female slave. I entered the lists at once, and told the king, in presence of the court, how these Arabs, who declare themselves subjects of Seyed Burgash, are transgressing the orders of their king. I told what cruelties are inflicted on the poor creatures on the way to the coast, and of the risk of capture. The king therefore declared he would sell them no slaves, and I witnessed afterwards the sale of their cloth, guns, &c., for *ivory only*. Some days after, I gave some lessons on human phiysology. That told better than anything. When all were wondering at the structure of their own bodies, I pointed out the absurdity of Arabs wishing to buy such perfect organisms, which all the wisdom of all the white men could not put together, for a rag of cloth which a man could make in a day. The decree has now gone forth in consequence, that no one in the kingdom is to sell a slave under pain of death It will be another matter to see the order faithfully carried out.

Tuesday, December 9.

—*Bombay Gazette*: The *Pioneer*, in referring to certain documents found in the archives at Kabul as a fact, says it appears that the immense mass of correspondence which is now before the Home Government will bear fruit. In his researches since the occupation of the Afghan capital, General Roberts recently discovered papers showing that Russian intrigues against Afghanistan were plotted at St. Petersburg far back as in 1873. The present papers include documents bearing Prince Gortschakoff's signature, affording conclusive proof that the excuses lately put forward by the Russian Government are absolutely insincere. Much light is also thrown upon other phases of Afghan episode. The other papers present a series. Thus when this Government threatened Shere Ali, after the repulse of Sir Neville Chamberlain, the Russians assured her deluded victim that no English force could possibly reach Kabul before less than two years. As its essential feature the present discovery exhibits the utter disregard of truth involved in the language of Russian diplomacy as lately employed in the explanation of the part played by Russia in the precipitation of the late war.

—*Ceylon Observer*: "It was with a feeling of disgust rather than surprise that we heard at Kalutara on Monday of a characteristic action on the part of Father Duthy, the Anglican "priest," placed there by Bishop Copleton, and an intolerant action, too, with which some of his own congregation are naturally indignant. It appears that Mr. H. H. Cameron' Assistant Government Agent, wished the priest to perform the marriage ceremony, which should make that gentleman the partner of Miss Macleod, daughter of the late Dr. Norman Macleod, one of Her Majesty's Chaplains for Scotland, and of world-wide fame as editor of *Good Words*; but of course, the priest was not going to disgrace his exalted office by performing a ceremony in which a Presbyterian should be one of the actors. Refusal was made, and so a journey of 26 miles had to be made and another and more liberal minister—a Church Missionary—had to be obtained to tie the knot at Galle Face Church, Colombo. It will, perhaps, come to Her Majesty Queen Victoria's ears how the daughter of her former favourite minister was refused to be marriad to a churchman by one of the priests, who receive part of their stipends from the general revenue raised laagely from Buddhists, Hindus, and Mahomedans."

—*Times of India*: A large party passed through Bombay a few days ago on their way to Benares, accompanying the mother of the late Sir Coomara Swamy of Ceylon. She is a devout Hindu lady, and on her son' s cremation in May last preserved his ashes in order to convey and deposit them in the Ganges at Benares and perform funeral ceremonies there for the benefit of his soul. Sir Coomara was said to be far too advanced a man to lend any countenance to Brahmanism as popularly professed, or indeed to any other religion, but his mother thinks the performance of these last sad rites a matter of solemn obligation.

—H. E. the Viceroy returns to Calcutta this week. Sir R. Temple returns to Bombay next week.

—*Times of India*: Twenty-three persons were tried before Mr. Newnham, the Sessions Judge of Poona, of Saturday last, on charges of committing dacoities at the villages of Sewrie, Chamblie, Khullud, Wallunj, Pagaray, and Pimplay, in the Poorundhur taluka. Nine of the accused were transported for life; eight, who were found not guilty, were sent to a magistrate to provide sureties for future good behaviour; one, a boy of fourteen years of age, was ordered to receive thirty lashes with a cat-o-nine-tails, and the rest were acquitted.

—A shocking discovery was made on board the National steamer England, which arrived in New York from Liverpool on the 29th October. In discharging the cargo in the forehold, a stowaway was found in a dying state. He had made the entire passage of thirteen days without food or drink. He was carried to the vessel's deck, where he died.

Wednesday, December 10.

—The Rev. J. Macdougall, Florence, is getting the annotations of Diodati on the SS., first printed three centuries ago, reprinted. In the *Free Ch. Record*. Mr. Macdougall speaks thus of the altered state of feeling in Florence: When I bought the palace on the Lung' Arno in 1860, which has ever since then so admirably served for church and manse, as well as for four other paying tenants, our neighbours felt it a disgrace that heretical worship should be celebrated in close proximity to them. Threatening letters were received. I was asked to take myself off, at least to outside the walls, where Protestants were made to worship even in Rome. In the slow course of years, however, this feeling has wholly given way; so much so, that I have been in the habit of saying publicly, that if ever any occasion for it was afforded —of course the possibility is out of question —the parties who would most readily flee to the defence of our persons and properties would be our Roman Catholic neighbours—proprietors, servants, cabmen, and passers-by —so thoroughly have their eyes been opened to see the kindly bearing and truly Christian character of Protestants.

The prejudice, which had disappeared, has again been evoked, but this time in favour of the Protestants, through the generous and systematic efforts on behalf of the Florentine poor. "You are doing what our priests should have done," said one. "This is true religion," said another. "Long life to our Protestant benefactors!" echoed a third. Perhaps the thing which most commended our charity was the fact that it was so widely unsectarian. Some of our friends on hearing of the scheme, earnestly desired that our help should be dealt out for our suffering Italian evangelists, who by no chance can get a scrap of bread from a priest or any clerical source of relief. No one knew that sad fact better than myself; but I decided at once not to follow the example of the Church of Rome, but to show the more excellent Christian way. To save from starvation, irrespective of creed or condition, was our first and main thought. To improve the occasion for higher ends came afterwards; but it really was secondary, and was seen and felt to be so. It was this which touched the hearts and drew forth the earnest plaudits of our fellow-citizens.

—It is officially notified that the rate of conversion of Indian into sterling money for Overland money orders has been changed to 1s. 8½d. per rupee.

—In London a few days ago a number of policies of insurance, amounting together to £200, 000, undersood to be on the lives of John and James Fleming, were offered for sale by auction, and brought about £6000.

—Nearly twenty months ago the H.M.S. Eurydice foundered in the Channel, and nearly all on board her perished. As she was a training-ship her "hands" consisted chiefly of boys, and many a home had to mourn the loss of a promising son. Amongst others who were plunged in grief was a family named Marchant, living at Brighton. Their son had left home

some time before to join the Eurydice, and amongst the list of the drowned was that of poor young Marchant. His friends duly mourned his loss, and never thought to set eyes upon him again. To their intense surprise, however, the young gentleman a few weeks ago walked into the house hale and hearty. It appeared the young gentleman had not joined the Eurydice, but another ship—the Shah—and that since he left home he had travelled 65,000 miles, and had visited the four continents.

—Lieutenant Forbes, who was wounded in the attack on Konoma, died on the 1st instant.

—The *Utramar* says that the town of Ibo, in Mozambique, was recently destroyed by an earthquake,

Thursday, December 11.

—There is a little war in progress in the Malayan peninsula, the people of Muar having risen against the Maharajah of Johore.

—*N. Y. Evanjelist*, Nov. 6: The history of our country is full of marvels and surprises, but there are few things which may well excite more astonishment than the sudden rebound from a long period of financial depression. The panic in this city broke out in September, 1873, and the effect was soon felt all over the country, and has continued for six long years, with no sign of relief. Everything has been going down, down, down, till we knew not where it would stop. The depression was so deep and so universal that it seemed as if it would never be thrown off. But while men's minds were thus dispirited, the reaction has come, as suddenly as the panic itself. In place of stagnation, there is activity everywhere. The foundries that have been lying idle have their fires kindled, and in some quarters, as around Pittsburgh, the ceaseless glow from hundreds of tall chimneys turns night into day. Railroads groan under the enormous burdens from the West. We are told that the *single State of Indiana this year has produced fifty-five millions of bushels of wheat!* Last year our country produced thirteen hundred millions of bushels of corn, or a bushel for every human being—every man, woman, and child—on the face of the earth; and this year it has added to the enormous total two hundred millions more! Was there ever abundance like this? Surely it is no vain boast that America, with its corn and its wheat and its cattle, will yet furnish the means of feeding the world!

—At the late meeting of the Evangelical Alliance in Basle, Prof. Christlieb led a discussion of the subject of the Opium Traffic and after an animated debate, the Alliance voted: That this assembly holds that the interest of Christianity itself urgently demands that there should be a change in the policy hitherto pursued by the English Government in regard to the opium trade, and commissions its officers to lay this resolution before the Secretary of State for India. This resolution has been communicated to the English Secretary of State for India, but whether any reformatory action will result therefrom, remains to be seen.

—*Times of India*: The tribal getherings on the Ghuzni Road and Logar Valley having prevented supplies reaching Sherpur, a combined movement by General Macpherson and General Baker is to be made immediately. Mahomed Jan is said to be with the band assembled near Argandeh.

—The Str. *Cathay*, with English Mails, left Aden for Bombay, Wednesday, 4 p. m.

—The foreshore properties of the New Colaba Company were formally handed over to Government yesterday.

—The Bombay Chamber of Commerce have been discussing the new License Tax. Seconding an amendment by Mr. Kettridge, Mr. Bryce said: I submit to this meeting that with our experience during the last few years of the arbitrary and despotic conduct of the present Governments, both local and supreme, and having before us the Bombay Revenue Jurisdiction Act, the Cotton Frauds Act, the Vernacular Press Act, the License Tax Act of last year, with its unfair exemptions, and the exactions and extortion to which it gave rise, the trial of the Surat editors, the Dewey prosecution, and many other equally reprehensible proceedings, it is dangerous to put so indefinite a power in the hands of either the local or the Supreme Governments. What guarantee have we, under such a Government, that, for instance, the whole effect of the present inclusion of the professional and official classes on which we are congratulating ourselves may not be rendered nugatory?

—*Bombay Gazette*: Satisfactory progress has been made lately with the clearing away of the rock in the channel of approach to the Prince's Dock; and it is now probable that the formal opening of the Dock will take place on New Year's Day.

—The gallery of Gaulish Mythology in the St. Germain Museum has lately been enriched with a most interesting monument. It is an altar with a double face, on which is represented a god with the legs crossed after the manner of the Indian Buddha; he is accosted by two other divinities, forming with him a sort of *trimourti* (Trinity). This relic is the fourth of the kind found in Gaul. It comes from the ancient Gallo-Roman city on the site of which the town of Saintes (Charente-Inferieure) now stands.

—*Overland Mail*, November 21: Amongst the deaths recorded this week are:—Admiral J. Sherer; Baroness Braye; Lady Parkes; Rev. J. Abbott; and Prince Alamayo.

The *Morning Post* says that when the Mediterranean fleet proceeded recently to Cyprus the ironclads entered the harbour of Famagosta two abreast, and found in its waters ample room for all the ships and many more. Admiral Hornby reported that the harbour was superior to Valetta.

A correspondent at Accrington recently wrote to Mr. Gladstone to ask him whether he had ever made the following statement:—

"Those who contend that Church and State ought to be seperated know not the acuteness of Satanic instinct," and if so, whether he held the same opinion now. Mr. Gladstone replied:—"The words you cite, or others like them, were used by me in a work published forty-one years ago. They are probably true of all men, including certainly those who deny as well as those who assert that the Church and the State ought to be separated. But in these forty-one years I have learned something. I hope those who try to mislead you by citing the words can say so much for themselves."

—The new York papers announce the death of the Rev. Jacob Abbott, the author of many books for the young, which in their time had a very large circulation both in the United States and in England. Mr. Abbott who died at the age of seventy-six, was the eldest of three brothers, all of whom have become more or less famous for their literary productions.

Friday, December 12.

—*Bombay Gazette*: The clamour of the Madras officers to participate in the war is, we suppose, the chief cause of the Madrasees being sent to Afghanistan. It was to be expected that the Madras officers would desire to vindicate their soldiers from the charges of incompetency which have been levelled against them; but the Madras officers might have chosen a better scene for the vindication than the snowy wastes of Afghanistan. A little reflection might have told them that an Afghan winter would test the endurance of their men too cruelly, though an Afghan summer might suit them well enough. In order to test the Madrasees fairly they ought not to be suddenly exposed to what few of them have ever experienced—cold. By attaining their object in this instance, the Madras officers run the risk of gaining for their troops a very indifferent reputation at a time when they can least afford it.

—Same; Kabul, 9; Hashim Khan, son of Dehra, now a prisoner, has been appointed Governor of Turkistan, Gholam Hyder, the nominal governor, having ignored the overtures made to him. Sufficient escort will be allowed to Hashim Khan to assure his safety. Turkistan is very unsettled, and there is no real Government existing. The roads are so unsafe that kafilas cannot travel. The trade with Bokhara, on which Kabul relies, is now suspended. It is very desirable that the country should be settled, and that all chiefs peacebly inclined should have some responsible Governor to look to.

Kabul city has been fined fifty lakhs of rupees. Mustaufi has been released on security.

—The Bishop of Madras arrived in Bombay yesterday, so that we have at present in Bombay the Bishops of Calcutta, of Bombay and of Madras.

—The *Contemporary Review* for December will contain a series of letters on the Lord's Prayer, addressed to the clergy, by Mr. Ruskin.

—Deaths last week, 516.

The Central News says:—The garrison of Ireland being at the present moment under its proper strength, the War office has it in contemplation to move thence a couple of battalions of infantry from England should the disaffection be found to be spreading. The Government have been in communication with the military authorities in Ireland, who are instructed to adopt any means they may think best for the protection of life and property in the disturbed districts, and already a concentration of troops is being arranged on a small scale.

—Same; Rawul Pindee, 11: The ex-Ameer Yakoob Khan arrived here at 5 p.m. to-day from Attock under an escort of mounted police, commanded by a European officer, Captain Hastings, who accompanies Yakoob Khan to his present destination, which is supposed to be Meerut. He will remain there until the final orders in his case are received from England. Yakoob and his suite are accommodated here in General Maude's house. He is treated with every consideration and comfort, and is well attended to. Nevertheless, he is a close prisoner under a European guard of sixty men, commanded by two officers.

—*Times of India*: A few days ago our London Correspondent telegraphed that active preparations were being made for war between Egypt and Abyssinia. By this mail we learn something of the causes which have led to the threatened resumption of hostilities by the Egyptian Government against King John, who is believed by Gordon Pasha to be seeking a pretext for war. He demands an ackowledgment of his right to the Soudan Nubia, in addition to a payment of two millions sterling, and refuses to make any other treaty.

Dr. Millar, the Republican candidate for Colchester, has commenced an action against the Government, for having been wrongfully and illegally incarcerated as a lunatic in India, and for gross ill-treatment. He claims £30,000 damages.

Selections.

CALLING THEM OUT.

BY REV. THEODORE L. CUYLER, D.D.

One of our favorite characters in the New Testament is Barnabas the "Son of Exhortation," the pioneer giver of contributions, and the pioneer foreign missionary. No better service did Barnabas render to the early Church than by calling out Saul of Tarsus after his conversion, and getting him into a post of usefulness. When Saul came up to Jerusalem a new convert, the Christians there "fought shy" of him, for they did not believe that he was a genuine disciple. Barnabas comes forward, and introducing Saul to the apostolic leaders, vouches for the genuineness of his conversion. Saul is admitted to fellow-ship, and begins to "preach boldly in the name of Jesus."

A couple of years afterward Barnabas was conducting a grandly successful mission-work in the splendid and voluptuous city of Antioch. The work becomes too large for him; he needs help. So he bethinks him of Saul, who is for some reason residing in his native town, and has never become conspicuous. Barnabas departs to Tarsus "for to seek Paul." Sir Humphrey Davy used to say that his greatest discovery was the finding of young Michael Faraday. Barnabas did the same service when he put his eye and his hand on the brilliant young man of Tarsus, and introduced him to a wider field of labor in "the second capital of Christianity." From that time Saul becomes Paul, the modest city missionary risen into the chiefest of the Apostles.

There is a hint in this touch of Scripture history for all of us pastors, and for officers of churches and Sabbath schools. A great deal of the best material in the church often lies latent, as undiscovered as the coal-mines and oil-wells of Pennsylvania were fifty or sixty years ago. Some of the best members in our congregations are afflicted with excessive modesty, and keep in the background. Others have a capacity that they have never suspected themselves. Some timidly "hide behind the post" in prayer-meetings for fear they will be called upon; others take a back seat, and would stay there till their dying day if they were not bidden to "come up higher." And these shrinking and unknown disciples are often the very "finest of the wheat." The cause of Christ needs them. They need also the spiritual benefit which development of their gifts, and employment of their powers, would give them. A revival is sure to bring out a vast deal of the latent force and resources of a church. But ministers must not wait for revivals to come; one of the surest methods to revive a church, is to get all its hearts and hands into full activity.

When a young convert comes into the church, he ought not to be allowed to stay too long at Tarsus. He should be set to work; if he gets too forward, and self-asserting, some sharp experiences will soon knock that nonsense out of him. The more frequent danger is from settling down into inactivity.

To find out what a man or woman *can do* in the service of the Lord, is a prime part of every successful pastor's office. Not everybody can do everything. Moody was no more made for a theological chrir, than Dr. Hodge was made for a popular evangeitst. Sometime the round pegs get into the square holes (as Lincoln used to say), and then the pastor's skill and tact must rectify matters as carefully as possible. It is about the pegs that are never fitted into any holes at all, that I am thinking at present.

My object in penning this paragraph, is not so much to indicate where the latent material in our churches can be employed to most advantage, as it is to enforce the fact that fully fifty per cent. of the working, giving, praying, and speaking capacity of Christ's churches is to-day undeveloped. This is a terrible waste of power. "The river of the Lord is full of water"; but what is the use of the water if it is not turned on the driving-wheels? Saul himself had to be found out, and called out. That church will have the richest record of usefulness this year which finds a place finds a place for every servant of Jesus, and gets every servant into the place. A clumsy worker is better any time than a drone. Even the best workers usually have an unpromising beginning.—*N. Y. Evangelist.*

NEW COLLEGE—THE CHAIR OF EVANGELISTIC THEOLOGY.

At the opening of the New College last Wednesday Principal Rainy mentioned that, until arrangements were made for the class of Evangelistic Theology, temporary provision was still required; and in Edinburgh Dr Murray Mitchell and Mr Fleming Stevenson, of Dublin, would lecture this winter. Dr Murray Mitchell gave, accordingly, his first lecture yesterday. He said he had chosen the chief religions of the Pagan world as his subject. Dr Mitchell began by referring to the great interest now taken in the comparative study of religion, or, as it was often called, the science of religion. There was no factor more influential in the life of a nation or an individual than religion, and hence the wide and deep interest this subject now called forth. He stated the relation which the topic bore to various branches of theology, such as systematic divinity and apologetics. He proceeded to consider the light in which they ought to look at heathen religions. Some regarded them as mere masses of delusion or even of Satanic imposture. But human reason and conscience, although fallen, were not fiendish, and even among the heathen God had never left Himself without a witness. He enumerated and briefly characterised those forms of Pagan faith which existed at the Christian era, but have passed away since then. He next mentioned the chief living forms of Paganism—such as Zoroastrianism, Hinduism, Buddhism, Confucianism, Tauism, Animism (or spirit worship), which was often connected with Fetishism, and, lastly, the important, though comparatively modern, faith of Mahometanism. Then he spoke of their geographical distribution. Beginning at the extreme East, we had in Japan Shintoism (a form of Animism) and Buddhism; in China, Confucianism, Tauism, Buddhism, and Mahometanism; in India (including Burmah and Ceylon), Hinduism, Mahometanism, Zoroastrianism, Buddhism, and Animism; in Persia, Mahometanism and Zoroastrianism; in Arabia, Mahometanism; in Central Asia, Mahometanisn and Buddhism; in Siberia, Animism, with somewhat of Buddhism; in Africa, Mahometanism, Animism, with Fetishism frequent. The religion of the Red Indians and Polynesians was Animism, with Fetishism. Even this catalogue awoke very painful feelings. Not a third of the human race was yet professedly Christian. Why? Not because the gospel has lost its power, but because it was not preached except to a fraction of the heathen. The great thing needed to arouse the slumbering Churches was knowledge. People did not at all realise what heathenism was; if they did, they would hasten to obey Christ's last command. Wonderful opportunities were now given to teach the heathen. New doors were flying open; many of the heathen systems were decaying; but new and, perhaps, worse forms of error would arise if the gospel were not made known. They ought, therefore, to arise and hasten to spread the truth both as Christians and as Scotchmen. The old missionaries from Iona were most devoted and successful evangelists over a great part of Europe; and nothing would be such a blessing to Scotland herself as a revival of the missionary zeal that had marked the Culdees a thousand years ago. (*Daily Review*, Nov. 12.)

CULTIVATING PIETY IN CHILDREN.

'Remember, my dear nieces, if you desire to cultivate piety in your children, you must have yourself something better than a formal, cold, cautious time-serving sort of piety. There are no keener critics than the innocent, observant eyes and thoughtful hearts of little children; dare, yes, desire, to be warm and enthusiastic in your Christianity if you would commend it to your families as a thing worth striving for. Religion should be shown forth as joyous, free, hearty, hopeful, if it would enchain the ardent affections of childhood and youth; from the Christian home let

"The light of love shine over all."

Rich or poor in its appointments, it should be cheery and kindly, full of common interests and homely self-sacrifices, and mutual confidences, and good order. Nowhere else should things be more honestly what they seem. It is only by *home sentiments* that home can be made a place whereto the hearts of children can be firmly bound; by a happy and affectionate home, children are held from wandering. There is little hope of religious lives for children who are allowed to find their pleasures away from their parents' guardianship, haunting strangers' homes, or unknown places of amusement, staying out in the evenings and coming in late, unchallenged. If children are to grow up godly, they must have the shelter which God provided for them—their home. Being out late at night lies at the beginning of nine-tenths of the courses of ruin which are on record. Parents should insist on their children being home-keepers, and then should make happy the home that keeps them. How often do we hear quoted "Eternal vigilance is the price of liberty." Eternal vigilance is the price of family piety. The parent should honorably face the fact, that his position demands incessant, kindly guardianship of his child; the child's companions should be well known to the parent; the home-training of these, their morals, manners, mental characteristics, should be well understood, and their influence over the child carefully noted. If it is true that a man is known by the company which he keeps, and that evil communications corrupt good manners, can a parent be too watchful over the companionships of his children? So, also, the parents' vigilance must be extended over the important matter of the child's reading. A child should not be left, in its early simplicity and heedlessness, to choose its own books; not merely the kind of books should be regarded, but their especial effects on their young reader, for what is only a needed stimulus to one mind, might be dangerously exciting to another, and what might merely properly develop the sympathies of one child might make another morbid. Consider: Do you want your child to be like this book? Is its tone that which you desire in your child's mind?

'O me,' said Helen, 'what a world of work *it is to rear a family! What a burden of responsibility!*'

'Consider, my Helen,' I replied, 'that nothing is a world of work which is systematically and earnestly carried on, which is begun at the beginning and regularly proceeded with; and if it *were* a world of work, a world of work is *nothing* when we are training for eternity, when we have souls in keeping.'

'And yet,' said Mary Watkins, 'how very different this training thus far sketched is from the usual training of children! If this is the true way to *bring children up*, then most children must be merely allowed *to come up.*'

'And yet is not this the model of the family life as God designs it? The Bible is the guide-book, the family code of laws, and Christ is the desired Model for all and He stands illuminating parents and children, and children's children:

"As the reflection of a light
Between two burnished mirrors gleams,
Or lamps upon a bridge at night,
Stretch on and on before the sight,
Till the long vista endless seems.

'There is another thing which we must not forget,' remarked Hester: 'God sets servants and dependents in the religious keeping of the heads of families. No home can shut up itself in secret isolation; its circle forever widens, the servants, the neighbours, the guests, all feel its extending influence. Religion in the family sheds its beneficent light on all the homes near—as Shakespeare says,

"How far yon little candle sheds its ray?
So shines a good deed in a naughty world."'

'There's one thing more which I wish to suggest,' said Sara. 'Children who feel that they are governed in accordance with God's laws, that their parents are in their training responsible to a higher power, and looking toward the highest good, yield the readiest obedience. Children so brought up are more thoughtful, have more careful consciences, look more narrowly toward the consequences of their acts. This reverence for law, as a thing

divine, secures them from many of the crimes of youth.'—Julia McNair Wright in "Complete Home."

Miscellany

—*Divine Life*:

The promises reveal to us the blessings which God pledges Himself to confer upon us, when they are presented by us at the throne of grace in the name of Christ. The passage under consideration reveals absolute trustworthiness of all the promises of God. In Christ they are all "yea, and in Him amen, unto the glory of God by us." We do ourselves infinite wrong, if we do not present every one of them, and that specifically, as our needs require, and we do our God and our Saviour infinite wrong, if we do not present the promises with absolute assurance of receiving what we ask and seek. "Let him ask in faith, nothing wavering. He that wavereth is like the waves of the sea, driven with the winds and tossed. Let not that man think that he shall receive anything of the Lord." God deals with us in all earnest sincerity, in giving us these promises. With the same absolute sincerity, Christ says to us: "Ask in My name," that is, bear each promise to the throne of grace "in My name, and ye SHALL receive." Nothing but a criminal doubt in our minds of the Divine trustworthiness, in setting the promise before us, can prevent our receiving *all*, in all its fulness, of the good with which the promise is burdened. For example: "The very God of peace sanctify you wholly (in all respects to perfection, the exact meaning of the original); and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful (trustworthy) is He that calleth you, who also *will do it.*" No honest mind can, or does, misapprehend the meaning of the prayer; and nothing can be more plain, and specific, and absolute, than is the promise. Not to bear this prayer and promise to a throne of grace, and that in the name of Christ, is a wiful rejection of the grace of God. To do this in doubt that God "will do it'" is to make, "the very God of peace" untrustworthy. Consider one other promise: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit." Not to "wait the promise of the Father" until we are "filled with the Holy Ghost," is to "turn away from Him that speaketh to us from heaven." To bear that promise to a throne of grace, and not to do so in full assurance of receiving *all* that is here pledged to our faith, is to affirm in our hearts that the word of Christ is not trustworthy. To "obtain promises" we must, in all earnest sincerity, urge them before God. At the same time we must "count Him faithful that hath promised." We must "not stagger at the promise through unbelief but be strong in faith, giving glory to God." A. MAHAN.

—From an Address by John Wilson Esq. at Dunse, Scotland in the *League Journal*:

We have been experiencing a time of great and varied national disaster and straitness. Every branch of industry seems depressed, with the single exception of the manufacture and sale of intoxicating liquors, which appears to flourish in spite of everything, and has grown to dimensions so enormous, that but for the unchallengeable character of the statistics they would be utterly incredible. There can be no doubt that the yearly drink bill of this country is now not less than £140,000,000. The more one thinks of all that is implied in a constant consumption of strong drink on such a scale as this, the wonder grows, not that our social condition is so bad as it is, but rather that it is not far worse.

It is now upwards of forty years since temperance societies were first instituted among us. With various modifications, but with a steady increase in numbers and efficiency, these associations have prosecuted their work with a zeal and energy worthy of all praise. It cannot, I think, be doubted that but for their influence we should now have been in a still worse condition than we are. But admitting this to the full, I can see no proof that the tide has as yet decisively turned. The efforts of these societies have of course been merely supplementary to those of the Christian Church in all its branches. Every true Christian knows from personal experience that the glorious gospel of the blessed God is the only remedy for sin—the one infallible antidote to all moral evil. This divine remedy has lost none of its efficacy. God is not unmindful of His promises, nor has He withdrawn them. There are many good grounds for believing that never was there a more abundant, faithful, and earnest preaching of the gospel throughout our land than at the present day. In view of all these facts, are we not then very much in the position of these disciples, when to their own surprise they found themselves baffled in their attempt to cast out that foul spirit? (Mark ix. 14-29.) And can we do better than go, as they did, to our Lord and inquire, with them, why cannot we cast him out? why cannot we prevail against this demon of strong drink? They were told that their unbelief was the primary cause of their failure but in addition to this they were warned that there was a speciality in the case, "Nevertheless *this kind* (let us note it, dear friends) this kind goeth not out but by prayer and fasting." Now, if I may venture to express an opinion on such a point as this, it seems warrantable to infer that the prayer required was prayer having an express reference to the case in hand. And this may suggest the inquiry, whether on the part of all our churches there is an explicit and persistent laying of this whole drink difficulty before the Lord, and an express asking of help from Him? And then what about the fasting? We know in general that this means self-denial, and ordinarily self-denial in the way of restricting one's self in the quantity or quality of ordinary food. But considering that the evil with which we are confronted is drunkenness and that on a scale altogether gigantic and appalling, may I not fairly inquire whether it does not mean for us a voluntary self-denial in the very thing that does the mischief—in other words, total abstinence from intoxicating liquor? There are not awanting indications in various quarters that conviction substantially to this effect is gaining ground in the churches. Soon may they all hear the Master's voice saying, "Awake, awake, put on thy strength O Zion; put on thy beautiful garments O Jerusalem, the holy city; loose thyself from the bands of thy neck O captive daughter of Zion. Lay aside every weight and the easily besetting sin, and the God of peace shall bruise Satan under your feet shortly."

—THE population of the globe may be roughly assumed at 1,421,000,000, divided thus:—Europe, 309,000,000; Asia, 824,000,000; Africa, 199,000,000; Oceania, 4,000,000; America, 85,000,000. It has been calculated from the mortality tables of known countries that the annual number of deaths throughout the world is 35,693,350, or that in other words, 97,790 persons die each day. On other hand, the balance of population is more than kept up by births at the rate of 104,800 per day. Seventy new lives are ushered in every minute of the 24 hours.

TELEGRAPHIC NEWS.

London, December 4th: Latest advices from the seat of war in South America state that the allied forces of Peru and Bolivia have been routed by the Chilian army at Tarapaca, and that the Chilian troops are now blockading Arica. A new loan of five millions sterling for the New Zealand Government has been issued

Paris, 4th: M. Waddington (Foreign Minister) having challenged a vote on the home policy of the Government, the Chamber of deputies have passed a vote of confidence in the Ministry by 243 against 107 votes.

London, 5th: Thomas Brennan, noted agitator, has been arrested in Dublin for using seditious language at the late demonstration at Balla. Severe frosts have already occurred throughout Europe, and there has been a severe snowstorm in France.

St. Petersburg, 5th: His Imperial Majesty the Czar arrived here today from Moscow. It has been ascertained that the attempt to blow up the Czar's train was made by the would-be assassins taking a house adjacent to the railroad and tunnelling from thence under the line.

London, 6th: Latest feports state that the health of Her Majesty the Queen-Empress continues to improve. Mr. Gladstone yesterday addressed a meeting of 6,000 peoble at Glasgow, at which much enthusiasm was displayed. In a speech made by the right honourable gentleman on the occasion he vehemently condemned the whole Indian policy of the Government, and notably referred to the Arms and Vernacular Press Acts, and the Misapplication of famine funds. He denounced the war with Afghannistan as iniquitous and dastardly, and said that the only results which could accrue therefrom would be waste of public money, embarrassment, and the hastening of a conflict with Russia. The Committe appointed to discuss the organisation of the British Army have concluded their labours, and only await the arrival of Lord Napier of Magdala and General Macdougall before reporting thereon.

St. Petersburg, 6th: Two arrests have been made of persons suspected of being implicated in the attempt made on the Czar's life near Moscow.

Vienna, 6th: The Lower House of the Austrian Legislature has passed a bill fixing the strength of the Austro-Hungarian army at 800,000 men.

Constantinople, 7th: Large bodies of Albanians are still openly resisting the cession of Albanian territory to Montenegro, which was agreed to in the Treaty of Berlin. Latest advices from the Montenegrin frontier state that the Montenegrin troops have been attacked by the Albanians at Veleka; they were, however, repulsed by the Montenegrins after severe fighting, in which the losses on both sides were heavy.

Sofia, 7th: The Bulgarian Assembly has been dissolved owing to its having been found impracticable to form a new Ministry.

St. Petersburg, 7th: Prince Gortschakoff has resumed the direction of foreign affairs.

London, 8th: OBITUARY.—The Duke of Portland. The Board of Trade returns of exports for the past month amount to £17,062,500, showing an increase of £1,093,750 as compared with the same period last year. Mr. Gladstone has arrived at Hawarden after being received everywhere on his tour most enthusiastically. The S. S. Eldorado, outward bound to Calcutta, has put back to Plymouth for repairs, after having encountered a heavy gale in the Bay of Biscay.

Sofia, 8th: A new Bulgarian Ministry has been formed.

London, 9th: Thomas Brennan, the land agitator lately arrested in Dublin for seditious language, has been committed for trial. Bail was accepted. The *Morning Post* publishes a telegram from Berlin stating that the German Government will immediately resume the sales of silver.

Madrid, 9th: The Spanish Ministry has resigned in consequence of the determination of the Cabinet to abolish slavery and introduce other reforms in Cuba. A new Ministry has been formed by Senor Canovasdel Castillo.

London, 10th: In a speech made by Lord Salisbury (Minister for Foreign Affairs) at Watford yesterday, His Lordship praised the manner in which the Afghan War had been conducted, and referred especially to General Sir F. Roberts, whom he described as "our great hero." Her Majesty the Queen has received at Windsor Castle those who have lately received the Order of the Bath, and has decorated those officers and men distinguished for their services in the Afghan and Zulu Wars. A company has been formed with a capital of £100,000 for the purpose of working the gold mines in the Wynaad country. The *Times* in a leading article announces that a reduction of 4,000 men in the British army is intended to be made. An authoritative denial is given from Berlin to the statement made by the *Morning Post* that the

German Government was about to resume the sales of silver.

St. Petersburg 10th: The Nihilists have owned that the late attempt on the Czar's life near Moscow was perpetrated by some of their "society." In a speech made here by the Czar yesterday, His Imperial Majesty said he hoped that "Russia would develop her resources in the paths of peace.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 8:

For Southampton.—Captain Hogarth, Mr C S Fahey, Rev F C Antridge, Dr J P Wright, Mr Noble, Mr Archibald, Mr Yates, Mr Ward, Mr Loggin, Mr H Prior, Mr David Harris, Mr J Harrigton, Mr W Clarke, and Mr J Willis

For Brindisi.—Capt T Galloway, Major H de G Warter, Mr J Melville, and Mrs Preston.

For Venice.—Major-Genl Sir P S and Lady Lumsden, Mr W L Russell, Rev Mr W Simpson, Mrs Simpson and 2 children, Dr and Mrs Sutherland, Mrs Courtney, Lieut A G F Browne, and Captain P D Jeffreys.

For Suez.—Mr Alex F Morrison.

For Aden.—Capt Burns and Lieut Col E H Baker.

PASSENGERS ARRIVED.

Per P. and O. Str. *Clan Lamont*, 7:

From Liverpool.—Miss Honeyman, Miss J Mackenzie, Rev R Scott, Mrs Scott, Mrs Ellis and 2 children, Master H Sounday, Mr H A W Fanshawe, Mrs Fanshawe, Mrs Hastings, Mrs Pead and child, Mr Tatham, and Mr John Nuster.

Per P. and O. Str. *Sumatra*, 10:

From Southampton.—Mrs Hammett, Mr Hogg, Mrs L G Davies and two daughters, Master Keene, Captain Wyley, Mr W D Tubb, Mr John Blees, Mr S Mawley, and Mr H Holmwood.

From Brindisi.—Mr W Wright, Mr R J Simpson, Mr Stalkart, Mrs Young and child, Mrs Lang and two children, Mr Earnshaw, Mr J J Bolland, Mr B V Overbury, Miss Young, Capt F H Thomas, Mr H J Barrie, Mr Chas B Overstone, Mr Moir, Major Erskine, Mr Eldy, Mr Ravano, Mr and Mrs Quinton Hogg, Col J F MacAndrew, Mr and Mrs Sladen, Mr R L Leister, Captain Dunn, Mr J P Goodridge, and Mr D F Mackenzie.

From Venice.—Mr Alex Bewley, Mr McHatton, Mr Limberger, Mr Briner, and Mr R B Pol.

From Suez.—Mr Alex Johhstone, and Mr R H and the Hon Mrs Elliott.

From Aden.—Depy Surg-Genl Moore, and Mr Jusseph Mehas.

Domestic Occurrences.

MARRIAGES.

DOUGLAS—MACKENZIE—December 10th, at Ambrolie Mission Church, Bombay by the Rev. D., Mackichan, the Rev. John Douglas M. A. Free Church Mission, Nagpore, to Jeannie Mackenzie 7th daughter of the late Donald Mackenzie Esq. Tain, Scotland.

MOORHEAD—GRAY—December 8th, by the Rev. F. L. Sharpin, M. A., James Moorhead, Esq., M. D., Surgeon, Bengal Medical Service, to Mary Jane (Minnie), daughter of Joseph Gray, Esq., Ireland.

BLAKE—HONEYMAN—Dec. 10th at the Ambroli Mission Church, Bombay. by the Rev, Robert Jeffrey. of the Free (Esplanade) Church the Rev. Buchanan Blake, M A., B.D., of the Free Church Mission, Bombay, to Frances Margaret Seton, eldest daughter of Michael Honeyman, Esq., Glasgow.

DEATHS.

ASHFIELD—Nov. 20th, at Sirdarpore, Central India, Frederick Walter, son of Captain Ashfield, Bombay Staff Corps, aged 4 years and 4 months.

COOK—Dec. 4th, at Malabar Hill, Emily, the wife of Surgeon Major Cook, Acting 2nd Surgeon J. J. Hospital.

MCMAHON—December 9th, at Meadow Street, Bombay, Thomas James McMahon, G. I. P. Railway, of brain fever.

"BOMBAY GUARDIAN."

Subscriptions received from 6th to 13th December 1879.

E. Carpenter, 31st Dec. 1879, Rs. 2; J Thorley, 6th Dec. 1879, Rs. 1-8; G. H Chrichton, 3rd May 1880, Rs. 7-10; Lieut W, S. Birdwood, 10th June 1879, Rs, 15-4; Mrs. J. Briggs, 31st Dec. 1879, Rs. 1-4; Mrs. Macdonald, 3rd July 1879, Rs. 18; W. Potts, 6th July 1879, Rs. 6; A. Witts, 7th January 1880, Rs. 7-10; Rev. T. Evans, 20th May 1880. Rs. 7-10; Nilkunt Bhugwant Moolay, 20th Nov. 1879, Rs. 15-4; Mrs. E. Blandford, 31st Oct. 1879, Rs. 15-4; Dr. R. Pringle, 13th July 1880, Rs. 7-10; W. W. Wallace, 31st May 1879, Rs. 10; J. White, 30th Sep. 1880, Rs. 7-10; P. Christal, 30th Sep. 1880, Rs. 7-10; C. B. Sharman, 1st March 1879, Re. 1; Mrs G. Barton, 31st Dec. 1879, Rs. 1-8; Rev. J. Hermlink, 9th June 1880, Rs. 7-10; J. A. Summers, 30th Sep. 1880, Rs. 7-10; Mrs. Sedgwick, 31st Dec. 1879, Rs. 2; J. Fox, 26th April 1880, Rs. 7-10; Rev. J. Gilder for Postage 16th Nov. 1879, Rs. 1-10; Sargt. North, 31st Oct. 1879, Re. 1; J. B. Coulson, 10th Jan. 1880, Rs. 1-8; Major W. Stoddart, 13th June 1880, Rs. 7-10; Bombay Govt. Seperate Dept., for two Copies, 12th April 1880, Rs. 12.

Advertisements.

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REQUEST

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.

Principal

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